

# PACIFIC CALENDAR AND CATHOLIC CHURCH BULLETIN

NEW CATHEDRAL.

MISSION DOLORES.

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AD MAJOREM DEI GLORIAM.

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VOL. II.

SAN FRANCISCO, CAL., OCTOBER, 1894.

No. 10.

## EDUCATIONAL WORK.

Rt. Rev. J. L. Spalding Reviews  
the Catholic Educational  
Exhibit.

**Its Influence and Its Import—What  
Catholics Are Doing for Edu-  
cation—The Parochial School  
System—Uniformity and  
Enthusiasm the Re-  
sults of the Exhibit.**

The final report of the Catholic Educational Exhibit of the World's Fair has just been issued. It is a book of 200 pages, and contains a complete history of the great undertaking. Nothing connected with the work from its inception to its close has been omitted, and the volume will prove valuable as a souvenir and reference book. Rt. Rev. J. L. Spalding, Bishop of Peoria, President of the Catholic Educational Exhibit, acknowledged Brother Maurelian's report in the following letter:

Your final report, made to me, as President of the Catholic Educational Exhibit at the World's Columbian Exposition, is evidence of the intelligence and earnestness with which the enterprise has been undertaken and brought to an end. Of your zeal and unflagging interest in the work, the success of which depended, in so large a measure to you, I need not speak. To have done well is enough, is more than praise. The ends for which the exhibit was made have

been attained. It was made possible by the generous co-operation of those who are engaged or interested in Catholic Education, in whatever part of the country, and had it done nothing more than show how united these willing workers are, the gain would not be small. In presenting the results of their labors to the world, in so far as it is possible in an Exposition, they proved their confidence in the worth of what they are doing and their desire to submit its value to the test of enlightened criticism. Not to know our educational work, our system and methods, is henceforth inexcusable. No one now, who respects himself, will affirm that our parish schools, are inferior to the public schools, or that our teachers in appealing to the heart, the conscience and the imagination, lose sight of the importance of quickening and training the mental faculties. In the Catholic Directory for 1894, 768,498 pupils are reported as attending our parochial schools, and the number is rapidly increasing. When we consider that our school system is a work of conscience, which involves a very large expenditure of money and labor, it may be held to be, from a moral standpoint, the most important fact in our national life. For various reasons it is worthy the attention of enlightened and patriotic minds. It is the only elementary education in the United States which holds to the traditional belief that the morals of a people can be rightly nourished and sustained only by religious faith. Whether a purely secular system of education

will not prove fatal to religious faith is as yet a matter of doubt, it being in no way doubtful that the basis of popular government is popular virtue. What Catholics then are thus doing deserves consideration, though it be looked at as an experiment or as a survival of what is destined soon to pass away. Indeed, the best people in America, if the case be presented simply as it is here presented feel an interest akin to sympathy in Catholic schools; and our position is really altogether plain and simple. We believe that our religion is an essential element of human life, and therefore of human education, and we establish and maintain schools in which we strive to put this belief into practice.

We do this as a matter of conscience, and without ulterior views. In this country, at least, Catholics claim and exercise a large freedom of opinion, and hence we are not surprised to find among them, men who have plans and schemes for the overcoming of whatever difficulties; but the Church is not responsible for their views and does not commit itself to them. If here and there a compromise has been proposed with the purpose of getting support from the public moneys, or agitation for a system of denominational schools has been recommended, this has been done by individuals, who have never succeeded in gaining a numerous following. The Church has contented itself with urging the establishment and support of parish schools. Double taxation for education, is, of course, a grievance; but

the Catholics of the United States believe in free schools for all, and since the religious condition of the country is such that denominationalism could not be introduced into the State schools, without risk of ruin, they are willing to bear the burden of a double school tax; and with few exceptions, they have no desire to introduce this question into politics. What they have been doing with constantly increasing success, they are content to continue to do—to build and maintain their own schools.

Among the good results springing from the Catholic exhibit, not the least, is the impression we have received of the extent and efficiency of our parish school system. We thence derive new zeal and confidence. The revelation of what we have done becomes a promise and a prophecy of what we shall do. We feel the work is great enough and holy enough to command our best efforts. We resolve to concentrate them upon the upbuilding of a system of more effective religious education, persuaded, that we thus most surely promote the interests both of the Church and the State. This is our task, and anything that might divert us from fulfilling it, is to be put aside as evil. We love our religion and our country well enough to be glad to make sacrifices for both.

Another result of the Exhibit is a better acquaintance of Catholic teachers with one another, and with the various methods of our schools. The bringing together the work of the different orders and of numberless individuals has been an object lesson of real value. Our labor and expense would have been in vain had we done nothing else than give to the members of our religious teaching orders a unique opportunity to study the work of the Catholic schools. Nothing in the World's Fair appeared to me more beautiful or more inspiring than the groups of Catholic Sisters, to be seen at all times, in the booths of the Exhibit, wholly intent upon learning whatever there was to be learned. From that little space a spirit of enthusiasm, a desire for excellence, has been carried throughout the land, into the schoolrooms of a thousand cities and towns. Many a one who, in some remote village felt lonely and half discouraged in what seemed to be unavailing work, became conscious of belonging to a great army of men and women who bring strength to souls and light to minds. The whole country, in fact, is indebted to us; for the zealous and energetic efforts of the managers of

the Catholic Exhibit had not a little to do with the appropriation of the large sums of money and the allotment of the great space, devoted to educational matters, at the Columbian Exposition. Your report, my dear Brother, is a fitting memorial of a noble and fruitful work.

Affectionately and sincerely yours,  
J. L. SPALDING,  
Bishop of Peoria.  
President of the Catholic Educational Exhibit.  
PEORIA, July 19, 1894.

#### Rosary Sunday in St. Dominic's Church.

The Feast of the Most Sacred Rosary, the first Sunday of October, will be celebrated by the Dominican Fathers, the duly appointed custodians and propagators of this devotion, with all the magnificence and fervor Catholic piety can derive.

This devotion, so essentially Catholic that no one can claim to be a true child of the Church if he neglects to say the Beads, was revealed by the Holy Mother of God to the great Saint Dominic, who commanded him to preach it and to leave it as a precious legacy to his Order as the devotion most acceptable to herself and to her Divine Son.

Inviolably secured to the Dominican Order by the Sovereign Pontiffs, so that none can establish the Rosary in its three branches, the Rosary Confraternity, the Perpetual Rosary, and the Living Rosary, without authorization from the Master General of the Dominican Order, the annual feast of the Rosary, the first Sunday in October, although commemorated throughout the Catholic world, is celebrated with especial ceremonies in the churches of the Dominican Fathers.

On that day the annual out-door procession of the Rosary is made after the Solemn High Mass and distribution of Blessed Roses which commences at 10 o'clock, and so many indulgences are to be gained that it would require pages to mention or explain them. The principal one is the great Rosary indulgence; an indulgence that may be gained by every visit made to the Rosary Altar in St. Dominic's Church from 2 o'clock on Saturday afternoon until sunset of Rosary Sunday; on condition of Confession, Holy Communion, and prayers for the Pope's intentions at each visit. This indulgence may be gained by all the faithful.

Many other indulgences are also granted to the Associates of the Rosary Confraternity, among which are the three Plenary Indulgences for the first Sunday of the month, and another for confession to a Dominican Father and Communion in St. Dominic's Church.

The subject of "The Catholics of Russia" is treated in a luminous historical way, by Bryan J. Clinch, in the September issue of *The Catholic World Magazine*.

#### ROSARY MONTH.

##### Living Rosary Society.

To day here amongst us on the Pacific Coast, a state of coldness and indifference towards matters religious exists, very similar to that which existed 600 years ago, when St. Dominic, at the special request of the Blessed Virgin, introduced into the world the simple and beautiful devotion of the Most Holy Rosary. Now, as then grievous and widespread affliction seems to abound. Now, as then, trials and tribulations both of individuals and nations are really numerous; now, as then, faith seems weak and as a consequence virtue seems dim and amongst many has ceased to be attractive. This being the case the means which was then effective will of a certainty be no less effective to-day, for God is ever the same. The means which overcame the indifference and the luke-warmness into which persons had then fallen, and which caused their moral and religious life to be again revived will, as the late Pope Pius IX. and the present gloriously reigning Pontiff, Leo XIII., have expressed it, cause like blessings to descend from the Throne of God upon the people of the present day. And that great means is the Rosary.

Now, there are many Societies of the Holy Rosary here in this Archdiocese of San Francisco: "The Confraternity of the Holy Rosary," "The Society of the Perpetual Rosary," etc., etc., but distinct from and independent of these different Rosary Societies there is a devotion of the Holy Rosary which is known as the "Sodality of the Living Rosary." As the other Societies have been, time after time, explained to the people in books and from the pulpit, whilst little is known of the Living Rosary, a few words in explanation and recommendative of this little Society will not be out of place during this month of October, which in the language of the Church is called Rosary Month.

The "Living Rosary Sodality" is now about sixty years old. It had its birth in the City of Lyons, in the south of France, and the woman who gave it being was a really pious and truly practical woman, Madame Javicot by name. France had not as yet settled down to its normal condition after the great revolution which had so lately swept over it, and which had disturbed not only the religious but the political and social order as well. Religious Orders were all either suppressed or expelled, and religious Associations and Confraternities of all kinds had ceased to be. The Confraternities of the Holy Rosary went with the others. The Rosary itself was so little practised that it could in truth be said to be dead. Then it was that Madame Javicot formed under God the pious determination to have the Rosary not a dead Rosary as it then was but a real and living Rosary. And hence the name which it has to-day—The Living Rosary.

But she being a sensible and practical woman knew well that it was no easy task to introduce amongst a people a

custom which had just died out, especially since the introduction of that custom required some little time and work on their part. Hence in order to induce them to begin again that holy practice she formed small bands of fifteen each, who distributed amongst themselves the fifteen mysteries which compose a complete Rosary and so that thus each member had to recite daily, not fifteen mysteries, but simply one mystery or one decade of the beads. That was how the Living Rosary had its origin, and this was the means employed by this good lady to keep alive the holy custom of reciting the Rosary. And that she succeeded in her pious undertaking we learn from the fact that the seed of the good work which she planted in a small town in France not yet sixty years ago has since then grown up into a mighty tree, whose branches spread so rapidly that France very soon was not able to contain them, and so they extended themselves in a few years into Italy, Germany, Ireland, etc., and now we see some of its branches bearing fruit even here on this far off Pacific Slope.

#### WHO CAN BELONG TO THE LIVING ROSARY?

This Sodality is suited to all, no matter what be their age or station in life. It is not as some seem to think intended merely for the old, nor is it intended for women only. It is intended for all, for men just as well as for women, for the young just as well as for the old. It is intended for the rich as well as for the poor, for the high as well as for the lowly, for the learned philosopher as well as for the humble child. It is intended for, and is most suited and advantageous to all the members of the Church of God who are capable of reciting the "Our Father" and "Hail Mary" and who wish to practice any devotion in honor of the Blessed Mother of God.

#### WHAT ARE ITS ADVANTAGES?

The first advantage of the Living Rosary is, that it unites together so many individuals in the holy exercise of prayer. Devotion of any kind always acquires increased efficacy from the union of many members, for God being implored by common entreaty is always moved to bestow his graces most abundantly. And besides, we know from Our Blessed Lord Himself "Wherever two or three are assembled together in My Name, there am I in the midst of them."

A second advantage from the Living Rosary is this, that although each member says but one mystery or decade, that is a fifteenth part of the whole Rosary, yet each gains the full benefit of the fifteen decades or of the full Rosary, that is by belonging to this Society and saying only one decade he has as much reward in the sight of God as if, not belonging to the Society he said the whole Rosary. Some doubt this; some think it incredible. But why disbelieve it, why even doubt it? It is after all only reasonable. If a number of persons unite together to do a bad act, an act displeasing to God, each and every individual is guilty of the whole of the crime in which they are jointly concerned; so also if a number of persons unite together to do a good act, an act

pleasing to God, each and every individual is entitled to a reward for the whole work done. Let me make this clearer. If fifteen persons conspire together and commit the crime of murder, each member of that conspiracy is guilty of the crime of murder not only in the sight of the civil law, but also in the sight of God and is punishable for the crime, so also when fifteen persons unite together in the Rosary, each is entitled to a reward, not for the work he did himself—the recital of the one mystery—but for the work done by all, the full Rosary of fifteen mysteries. This ought to be most encouraging to members to know that although each recites but one decade of the beads, yet he gets the benefit of the entire Rosary recited by the circle to which he belongs.

A third advantage to be derived from the Living Rosary is the number and the extent of the indulgences. The indulgences to be gained are almost without number. Here are a few of them: By daily reciting the one decade, *one hundred days' indulgence* on every week-day, and *seven years and seven times forty days* on all Sundays and holidays and feast days of more than usual importance. Besides these partial indulgences, a plenary indulgence can be gained on the third Sunday of each month by complying with the usual conditions. These indulgences are all applicable to the souls in Purgatory. And 'tis well for our Catholic people to remember the duties which they owe to these imprisoned souls—'tis well for them to remember that just as death does not sever the bond of love, neither does it free us from the bond of duty that binds to our departed friends.

Another advantage of the Living Rosary is, that the Holy Sacrifice of the Mass is offered up every month for the spiritual and temporal welfare of the members, to draw down from heaven God's choicest blessings upon themselves and all those who are dear to them. Of the Mass, its sacredness and its efficacy, it is not necessary to treat here.

Now, sufficient has been said, for the present, at least, in recommendation of the Living Rosary, to induce our practical Catholic people to enroll themselves as members of this most deserving Society. In our next issue, in order to induce other Parishes to form similar societies, we will treat of a most successful Living Rosary Society that exists in St. Patrick's Parish.

—S. D.

#### OBITUARY.

MEANEY—In this city, Sept. 20, 1894, Mary, beloved mother of Julia, Rose, Stephen, Edmund, Anthony, Robert, George and Frank Meaney, a native of London, England, aged 53 years and 8 months. R. I. P.

Funeral service was held at St. Ignatius Church, on Sept. 22nd. The two youngest sons, George and Frank are members of the Order of the Society of Jesus.

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## PACIFIC CALENDAR

### PACIFIC CALENDAR Catholic Church Bulletin.

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The placing of Zola's "Lourdes" on the Index has stirred the dull intelligence of the cable idiot to telegraph that the Pope has declared the miracles at Lourdes to be a dogma of the Church! No wonder the doctrine of infallibility is misunderstood and perverted to all the absurdities possible in the regions of insanity.

The *Star* is sending some terrible hot shot into the camp of the Rev. Blackguards. When Bro. Barry strikes its right from the shoulder, he is deserving of a great deal of credit for the way he handles the ruffians. If any of our readers have not seen the article in the issue of Sept. 22d, they should procure one at once and read it and lend it to their neighbor.

During a recent visit to Europe the Bishop of Dutch Guyana applied to a community of Sisters in Holland for six religious to minister to the lepers in his diocese. The difficulty was, not to get the required number, but to make a selection. Ninety religious promptly expressed their willingness to devote themselves to the work. Such are the noble women against whom bigots vent their hate.

"Is it not time that common school education considered character?" asks a newspaper writer in a "Sunday essay." Yes, high-time, but how are you going to make this blinded obstinate thing called public opinion, always infallible in its own eyes, recognize the necessity of a factor in public education, whose neglect is fast sapping the moral life of the people. Public opinion as it exists to-day, is largely the product of that common school education without the consideration of character, and it will scarcely concede that it is the offspring of a woe-ful and fatal mistake. It has set itself steadily against the consideration of character in common school education, because it has accepted as a fundamental truth what is a fundamental lie, viz., that education has nothing to do with religion, and it has damned religious education as a species of what in its in-

excusable folly it calls sectarianism. Character is the product of religious training, that training which makes a man observe his obligation to his Creator and therefore to his fellow-men, and the education that neglects such training is educating men into the notion that obligation and duties are mere convenience between man and man, to be observed if we must and broken if we can. Yes, it is high time that common school education consider character. It is high time to teach and train men that their first duty is to God and then to their fellow-men, for you cannot teach the binding force of their duties to their fellow-men until you have trained them into a proper appreciation of the sacredness of their duty to God. High time indeed!

—*Church Progress.*

### PRAYER TO ST. JOSEPH.

#### Prayer To Be Said Daily During the Month of October.

To thee, O Blessed Joseph, we fly in our tribulation, and after imploring the help of thy Most Holy Spouse, we earnestly and confidently invoke thy protection, too. By the charity that united thee to the Immaculate Mother of God we beseech thee, by the paternal love with which thou didst enfold the Divine Child, we suppliantly entreat thee to look down with a benignant eye on the heritage which Jesus Christ has acquired by His Blood, and to succor us in our necessities by thy powerful aid.

O most provident Guardian of the Most Holy Family! protect the elect race of Jesus Christ. Keep far from us, O most loving Father! the plague of error and corruption. In this warfare with the Powers of Darkness be with us, O thou our strong Defender from on high. And as of old thou didst rescue the Child Jesus from imminent peril to His Life, so now deliver the Holy Church of God from the snares of her enemies and from all adversity, and cover each one of us with thy continual protection. Thus, following thy example, and upheld by thy power, may we be able to live holy lives, to die in friendship with our Creator, and to obtain eternal happiness in Heaven.

Through Jesus Christ our Lord.

Amen.

—*Pope Leo XIII.*

A Catholic Bishop has been appointed by the Chinese Government a Mandarin of the third class. He is the Right Rev. Mgr. Anzer, Bishop of Telepte, Vicar Apostolic of Southern Chantong. He now ranks among the officials of the Celestial Empire with Judges of Courts of Appeal and generals of the army. He is held in the highest honor by all classes, and his new dignity will give him increased respect with the natives.

#### Fire at the Sacred Heart Novitiate.

The stable at the Novitiate was burnt last week, and the flames spread so rapidly that not even a horse or carriage was saved. It is a great loss to the Jesuit Fathers of Los Gatos.

### THE EDUCATION QUESTION.

#### An Admonition to Bishop Doane from the Head of His Church.

In England as well as in the United States the battle between religious and secular education is being carried on, the only difference, although it is a very important one, being that there religious education is in possession of the field. Those who are aiming at supplanting the present system by one purely secular are trying to effect their purpose indirectly by making requirements through the present government in the way of improvements in buildings, etc.—improvements which will cost more money than the voluntary religious schools are able to afford. To cope with this emergency the Catholic bishops of England published the outlines of a plan which on account of its practical wisdom met with the approbation even of secular papers, like the *Spectator*, which are in favor of religious education. More surprising still, the Angelican House of Laymen—a recently formed adjunct to Convocation—urged upon the Angelican Church co-operation with the Catholic bishops on the lines suggested by them. The executive head of the Establishment, however, demurred and said that it would not do for the Angelicans to work in alliance with Catholics even in a common cause. This pronouncement of the archbishop met with widespread condemnation both in the secular and religious press and even from members of his own communion. This affected the archbishop so much that he felt obliged to make a public vindication of his utterance, or perhaps it should rather be called an apology. To its terms we call the attention not so much of our readers as of such critics of the action of the Church as belong to the Protestant Episcopal body in America. For fear we should be accused of perverting the words of the archbishop we may state that they are taken *verbatim* from the London *Times*. Our readers will see, too, that the archbishop qualifies some of the expressions attributed to him on the former occasion. The following are the archbishop's words:

"With regard to the Roman Catholic Church, he was supposed to have made some statements in that room which had given pain to members of the Roman Catholic Church. He never did say the things which had given pain, for he spoke of them with the utmost respect, and he begged that it should not be supposed that he disparaged in the slightest degree the piety of that great Church. He begged at the same time that it might not be understood that he imputed anything but truth to the principles of the Catholic Church, but he believed that those principles made the Roman Catholic Church no fitting ally for members of the Protestant Church."

Well may the *Spectator* say: "To impute nothing but truth to the principles of the Roman Catholic Church, and yet to find that a sufficient reason for no

acting with that Church, is the quaintest of all paradoxes." It suggests that the archbishop has been misreported. We, however, may be justified in recalling the utterance recorded in the Gospels of another high-priest who prophesied the truth without wishing or intending to do so.

### St. Ignatius Church.

#### SANCTUARY BOYS' FIELD-DAY.

The Annual Field-Day of the St. John Berchman's Sanctuary Society of St. Ignatius Church was celebrated on Admission Day, September 10th. The boys assembled at the College grounds, where the games were held, in great numbers and showed the utmost enthusiasm throughout the day. During the afternoon the Fathers tendered a dinner to those present.

Following is a list of the events:

100 yd. Run: Class A., A. McCarthy won; Ed. Dowling second. Class B., E. Gonzales won; R. Williams second.

440 yd. Run: Class A., L. Crook won; C. McGuade second. Class B., J. O'Brien won; H. Hussey second.

3 Leg Race: Crook and McCarthy won; Galvin and Dowling second.

Sack Race: F. Denver won; H. Stark second.

Throwing Base Ball: R. Williams won; G. Cunningham second.

Hand Ball: Class A., McCarthy and Carew won. Class B., Lowiago and Sullivan won; Bell and Cunningham second.

Tug of War: Capt. L. Crook and team won; Capt. Ed. Dowling second.

Officers of the day: Master of Ceremonies, R. W. Creighton; Judge and Timers, Wm. Barry, L. Crook, R. Whitney.

### St. Patrick's Parish.

On Monday evening, October 8th, the members of the Young Men's Society will meet in Sodality Hall at 8 o'clock.

Friday, October 12, being first Friday of the month, the usual monthly Mass will be celebrated for members of the Living Rosary Society.

On Sunday, October 7th, at 6 o'clock the members of the Living Rosary Society will meet. This Society has at present 1620 practical members, and as the first Sunday of October will be Rosary Sunday, as many as possibly can attend the meeting are requested to do so. Many new members are expected on that day.

On Monday, October 8th, at 8 o'clock, there will be a Solemn Requiem High Mass for the deceased members of the Living Rosary Society and especially for those who died during the year. A sermon, appropriate to the occasion, will be preached.

Remember the time for labor and suffering is short, and that, on the contrary, the reward which awaits us is eternal.

### CATHOLIC LADIES' AID SOCIETY.

There will be a joint benefit of all the local branches of C. L. A. S. about the 24th of October, in Alcazar Theatre, and will consist of a musical and literary programme, to include a comedy by one of our well known amateur clubs. All the members of C. L. A. S. are earnestly requested to take an active part in the affair, and thereby make the entertainment a success.

The donation party given by C. L. A. S. No. 11, was a decided success, both socially and financially. The members desire to thank their friends for the generous donations received, especially from Hayes Bros., grocers, and Pringle Bros.

The following reports were received from the branches during the week:

C. L. A. S. No. 1, of Oakland, gave an open meeting last Tuesday evening in their hall on Clay near 10th street. The outing given by this branch on September 10th, at Trestle Glen, East Oakland, was a most decided success, both socially and financially, and was well attended by members of the city branches.

Quarterly report of No. 19, Saint Dominic's parish, from May 1st to August 1st: Receipts—Cash in General Fund, \$12 26; cash in Relief Fund, \$6 19; groceries, \$46 10; fuel, \$5 65; medicine, \$1 75; new clothing, \$16; number pieces old clothes, 35. Disbursements—\$136 55 and 35 pieces old clothes. Amount in treasury May 1st, \$65 50; total receipts for quarter, \$68 45; total disbursements, \$136 55; leaving a deficit of \$2 60. Total membership, active, 33; honorary, 107; contributing, 95; visits to the sick, 59; visits to the needy, 62; physicians visits to sick, 3; persons found employment, 16; persons assisted, 141; families assisted, 40; visits to almshouse, 4; visits to hospitals, 12; amount of reading matter distributed, 603 books and magazines.

C. L. A. S. No. 17, San Luis Obispo, May to August 1st—Cash in general fund, \$98 15; cash in relief fund, \$49 10; groceries, \$15 20; fuel, \$8; medicine, \$1 25; new clothes, \$10 30; number pieces of old clothing, 40; disbursements, \$141 45 and 40 pieces old clothes. Amount in treasury May 1st, \$17 55; total receipts for quarter, \$147 25; total disbursements, \$141 45; balance, \$23 35. Total active membership, 32; contributing, 6; visits to sick, 20; visits to needy, 15; physician's visits to sick, 1; old person found home, 1; persons assisted, 15; families assisted, 5; visits to hospital 1.

No. 2, St. Charles, May 1st to Aug. 1st Receipts, cash in general fund, \$12 42; cash in relief fund, \$35 58; groceries, \$51; fuel, \$2 50; medicine, \$1 25; new clothing, \$5 20; number pieces of old clothes, 128; disbursements, \$32 50 and 128 pieces old clothes. Amount in treasury May 1st, \$8 77; total receipts for quarter, \$48; total disbursements, \$32 50; balance, \$24 27. Total active membership, 37; honorary, 12; contributing, 7; visits to sick, 14; visits to needy, 38; physician's visits to sick, 2; children

found homes, 4; persons furnished employment, 7; persons assisted, 78; families assisted, 26; visits to almshouse, 7; visits to hospital, 15; 19 books and magazines distributed.

### PLEASING GOOD PROTESTANTS.

"We quite like the idea that the A. P. A. membership lists in various places are being published. There is no reason why the public should not know who the men are who have been banded together to prevent a part of our citizens from receiving any public office on account of their religious faith."

*—The Independent.*

### POLITICAL CARDS.

#### FOR MAYOR,

**L. R. ELLERT.**  
Regular Republican and Non-Partisan Nominee.

#### FOR SHERIFF,

**RICHARD I. WHELAN**  
Regular Democratic Nominee.

#### FOR COUNTY CLERK,

**M. C. HALEY,**  
Regular Democratic and Non-Partisan Nominee.

#### FOR CITY AND COUNTY ATTORNEY,

**HARRY T. CRESSWELL,**

Regular Democratic Nominee.

#### FOR

**SUPERINTENDENT OF STREETS,**  
**THOMAS ASHWORTH,**

Regular Democratic Nominee.

#### FOR DISTRICT ATTORNEY,

**JOHN T. GREANY,**  
Regular Democratic Nominee.

**FOR STATE BOARD OF EQUALIZATION,**  
**A. CHESEBOROUGH,**

Regular Republican Nominee.

#### FOR SHERIFF,

**WM J. RUDDICK,**  
Regular Republican Nominee.

#### FOR CORONER,

**Dr. W. J. Hawkins,**  
Regular Republican Nominee.

## PACIFIC CALENDAR

## THE VOICE OF THE BELL.

What sound is that which rippling on the air,  
Flows like a silver stream adown the field?  
And faintly dies away, to make in tones  
That o'er each heart a pure enchantment wield?

It comes again, hush! hear ye not its voice?  
The message it would fain to mortals tell?  
"Arise, arise, life's day will soon be o'er,  
Arise, its moments fly, oh! use them well."

And now more joyous is its thrilling tone,

"Peace, peace, good-will to men" it seems to say;  
Then gently whispering words of love and hope,  
Its echoes, softly, faintly, die away.

It peals again, but list! its mournful sound;

"Dead, dead, thy day is done, oh! weary soul  
Depart in peace, life's toils and cares are o'er,"  
Is the sad message of its solemn toll.

A grand Te Deum rings from out its depths,  
All nature's voices swell the glad refrain;  
Its pure thanksgiving peals o'er hill and vale,  
God's praise is sung in one harmonious strain.

And hear ye not a voice in every tone,

That peals from out fond nature's beauteous bow'rs?  
Hath not each tree a voice to tell to man,

The wealth and joy of life's thrice golden hours?  
Speak not the flowers in accents soft and low,

A language that we know is all their own?  
Hath not each vale a voice? Each stream and hill,

Each murmuring breeze, a sweet, harmonious tone?  
Each hath a voice that speaks of God, and lifts

The heart of man above the things of earth;  
Each hath a voice which ever seems to say,

"Thy soul is of immortal, priceless worth."

ANNIE DOYLE.  
Notre Dame.

## GROWTH OF CATHOLICISM.

## Close of a Mission at the Star of the Sea Church.

The close of a week's mission held at the Star of the Sea Church, Seventh and Point Lobos avenues, by the Paulist priests, Fathers Wyman and Brady, was celebrated September 23rd, by special services and an eloquent farewell sermon preached by Father Brady. The church was crowded to the doors, and earnest attention was given to the remarks of the missionary.

The theme of the discourse was the early history and growth of the Catholic Church. Referring to the past Father Brady said: "The victorious march of the Catholic Church down the ages of time must show the divine character of the institution. In the place of one man who has become an apostate, either in England, Europe or the United States, the church has made a hundred converts."

The reverend father dwelt upon the early history of the church, when he said St. Peter and St. Paul conquered the heathen idolators of Rome, only, however, after the early believers in Christian doctrine had been subjected to most horrible trials and persecutions.

"All Rome hooted at the teachings of the humble fishermen," said the speaker, "but the faith conquered, and Rome became the center of the Christianity which displaced heathenism. Thousands per-

ished in the war of extermination against the Christians, but out of the catacombs Christianity arose, glorious and triumphant. The three centuries of suffering which cover the period of the martyrdom only served to firmly establish the foundation of the church. Pagan Rome succumbed when the miraculously converted Constantine entered the city by the Tiber and proclaimed freedom of conscience and freedom of worship. Then followed the centuries of conquest by faith while the church planted the cross on the hills of all Europe, in Asia and in Africa.

The early Christians left their creed stamped on the walls of the catacombs. Their monuments remain with the pictures of the saints, now treasured relics in many holy places of Europe. They had their masses in those underground chapels, and I say to you, the Catholic Church of to-day is the same with that of the church of the fourth century. The handwriting on the walls of the dark, damp chambers of the catacombs proclaims it."

The speaker then traced the growth of Catholicism through to modern days. He spoke of the Reformation as a serious blow to the church. "It snatched whole nations from the fold," he said, "but which she is slowly regaining. Look at the growth of the church in this land where a hundred years ago only a handful of the faith lived."

From the history of the rise of the church Father Brady drew the conclusion that it was the divine character of its organization which had caused it to triumph over every obstacle in the past. "No power of man," he said, "can defeat the power of God. The past of Christianity is ours—the future shall be." Concluding he urged his hearers to be firm and unyielding in their devotion, which should maintain them in the life of grace, which leads to a life in God."

Fathers Brady and Wyman left last Monday for Tomales, where they will conduct a mission for several days.

—*Chronicle.*

—The question of ventilation has always been a serious one with architects. No matter how cold it may be, a proper amount of fresh air is absolutely necessary: So in a school house, hundreds of little bodies must have air to breathe, and yet must not have that air introduced in such a manner as to cause sneezing fits, colds in the head and all those little ills that come to those who sit in a draught. ABRAHAMSON'S VENTILATORS are the only one thing needful to remedy the above defect. By their use one can sit in a room, and no matter how loud the winds may blow outside, can breathe all the fresh air necessary without danger of catching cold. Send for catalogue and price list to No. 2 Eighth St., San Francisco.

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Seventh Class—Julia Battisti, Mary Gardella.

Sixth Class—Nellie Hayes, Mabel Benker, Mary Campodonico.

Fifth Class—Katie Cashin, Mary Hannigan, Mary Loureiro, Maggie Hussion, Katie Meade.

Fourth Class—Mary Donovan, Agnes Kenniff, Jennie Guidi, Lottie Johnson, Rosie Guidi.

Third Class—Mary Kelly, Mary Deering, Elizabeth Peligrini, Lena Sartini, Clementina Favilla, Theresa Valensola, Mary Andrieu.

Second Class—Gertie Vanier, Lottie De Andries, Minnie Johnsou, Lena Caterina, Mary Logomarsini.

First Class—Mary Louis, Lena Moresi, Emily Mills, Maggie Flynn.

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Second Class, 2nd Division—Walter Hynes, Louis Esola, Emeleau Danero.

Second Class, 1st Division—James Fagan, Antonio Dapelo, Gussie Sangenetti, Willie Kosky, Willie Bloomfield, Leon Alvarez.

First Class—John Gorman, Walter Glover, John Donovan, John Hannigan, Freddie Ortiz.

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**TONE DOWN THE COMPLIMENTS.**

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**CHILDHOOD'S MEMORIES.**

(FOR THE CATHOLIC CHURCH BULLETIN)

Gently, like a strain of long forgotten music

Rippling softly o'er the mystic waves of time

Threading with a light whose brilliancy illumines

The shadowed caves of memory's hallowed clime;

Echoing like the harmony of some sweet harp Æolian,

O'er the desert strand of vanished hopes and fears,

In the twilight's silence and the mellow glow of ev'n,

Come tender memories of my childhood's happy years.

Though the path of life with rosy light is gleaming,

Though rare exotics crown its rugged way,

Though each mile-stone that we pass upon our journey

Marks the dawning of a yet more glorious day,

Naught can wield the charm that ever seems to linger

O'er those fairy realms where childhood's memories reign

Like the balm distilling fragrance clinging to the shattered fragments

Of the golden cup of promise whose shadow but remains.

Far beyond us in the azure vault extending,

Throbbing worlds in countless numbers gleam,

Coronas of glory by fires unseen enkindled O'er whose hidden mystery man will ever dream;

Like their glowing lustre and their weird spell unfathomed,

'Round our shadowed pathway shine those by-gone hours,

Sparks of light entangled in the web of dull existence

Whose evanescent splendors flood life's Autumn bowers.

K. E. BLAKE.

If you are a subscriber and fail to receive your paper, send us a postal card and we will mail you one immediately.

For City and County Attorney, Harry T. Cresswell. Present Incumbent.



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**St. Francis Parish.****YOUNG MEN'S SOCIETY.**

The following are the newly elected officers of St. Francis Y. M. S.:

President, John J. Hillard; Vice-President, John J. Smith; Recording Secretary, Paul P. Vlautin; Financial Secretary, Jos. A. Murphy; Treasurer, J. Quincy Adams; Marshal, Geo. Bricknell.

Board of Directors: Wm. T. Ryan Chairman; Chas. Shelbe, Chas. Rahwyler, Wm. Wallace, E. J. Powers.

At the last meeting, a debate took place between J. C. O'Connell and Giovanni Foppiano. Mr. O'Connell defended the Japanese side of the Corean question while his opponent held the fort for the Chinese. The king first baseman won in five "min-utes."

Small favors thankfully received, large ones in proportion. The effective assistance rendered this Society by Mr. C. J. Reilly, the plumber, of 226 Montgomery Avenue, is very much appreciated by the members. He has been elected an honorary member.

St. Francis base-ball team are the champions of the Parish League, having beaten Holy Cross, St. Charles and St. Dominic's.

P. P. VLAUTIN,  
Sec'y. Press Committee

**OF INTEREST TO ALL PRIESTS.**

By a decree dated April 7, 1884, all erections of the stations of the cross made previous to the 7th of April of the present year are now valid, no matter what essential particular may have been neglected at the time of the erection. The details connected with the erection of the stations are so many and some of them are so minute that a priest who procures the necessary faculties for erecting them only once or twice in his lifetime may easily have overlooked one of vital importance.—*Catholic Columbian*.

**WILL BE INTERESTING.**

Henry George and Father Fitzsimons, of the Rochester Diocese, will soon begin a friendly discussion of the single tax theory in Father Lambert's paper, the Philadelphia *Catholic Times*. Father Fitzsimons is among the ablest priests in the country, and as the discussion will be in the cause of truth and not for personal victory, the debate cannot fail to be interesting and instructive.

—*Catholic Union and Times.*

**HOLY CROSS PARISH.**

The Sacrament of Confirmation will be administered in this Parish October 7th, at 10:30 A. M., by Right Rev. Bishop Montgomery.

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**SOCIALISTS VS. THE AUCTIONEER.**

An American strolling about Amsterdam the other day came upon an auction sale of household effects on the sidewalk. The property was in good condition, but only one big fellow did any bidding, and the figures were so ridiculously low that the crowd laughed at each offer. A half dozen chairs sold for one cent. A clock went for half a cent. The whole lot, worth \$125, brought only seven cents. The American asked a bystander why nobody else bid. The reply was that it was because every one who tried to do so would run the risk of getting a good hiding before sunset, and that if any one were to buy anything he would not long enjoy its possession. The man whose furniture was being sold by the order of a Magistrate was unable or unwilling to pay his taxes. He was a socialist and his brothers were the only buyers through the broker who offered the prices quoted. At the end of the day everything was restored to the former owner.

**A GREAT CALAMITY.**

The burning of St. Mary's College, Oakland, is a great loss to the Christian Brothers as they carried very little insurance on the building as it was considered fire proof. Mr. J. J. Clarke, the architect who built it, has the contract for reconstruction.

Political or any kind of Job Printing done cheap for cash at McCormick Bros., 408 Sansome Street, or orders can be left at our office, Room 70, St. Ann's Building.

M. C. Haley, County Clerk and candidate for re-election is the first man in twenty-five years to make the office self-sustaining.

Sign your name and address when you send communications to this Paper, as we do not pay any attention to them unless you do.

A. Chesebrough, State Board of Equalization and John T. Greaney for District Attorney.

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**IMPORTANT.**

We must have all matter for publication at our office not later than the 24th of each month.

**Cheap at a Great Price.**

In the Union, which Signor Crispi proclaims the need of, he must recognize that the Catholic Church has more to give than has the civil power, and that its co-operation in the struggle to uphold the social system reared upon the principle of individual rights would be cheaply bought at a great price. For many years the Italian Government has tried, without the aid of religion, to cope with the representatives of socialist and anarchist ideas, and, by the confession of its official spokesman, it has failed. Its hope of better success hereafter is now acknowledged to lie in a conciliation of the great ethical and religious force, whose importance it has long underrated, and whose influence it has sought in vain to cripple.—*New York Sun*.

**NO USE TELLING HIM ANYTHING.**

The man with the red whiskers looked defiant.

"No, sir," he declared, "I won't believe anything I can't see for myself."

The pale party pondered.

"Very well," he said after a moment. "I was going to tell you your necktie's up behind, but I guess I won't mind if you feel that way."—*Detroit Tribune*.

**AN AWFUL DEATH.**

A local band was one day playing at Dumferline, when an old weaver came up and asked the bandmaster what that was they were playing.

"That is 'The Death of Nelson,'" solemnly replied the bandmaster.

"Ay, man," remarked the weaver, "ye hae gien him an awfu' death."

—*Dundee News*.

**BETTER LIBERTY THAN MISTAKES.**

The charge is made that the Catholic press is not free to express itself as its conductors desire. Let it be free, I say, to do its part for God and the country. Men will make mistakes—the best among us will occasionally go beyond the exact bounds of judiciousness, but better, I say, liberty with mistakes than mistakes with slavery.—*Archbishop Ryan*.

**A SLIDING SCALE.**

Stranger: "What price do you set on that red cow of yours?"

Mr. Haicede: "See here, mister, air you an assessor or has she been run over by the railroad?"

**ST. JAMES PARISH.**

September 27th, League of the Cross gave an entertainment in Mission Hall which was a pronounced success.

Virtue glories in persecution, as a flag glories in its rags.

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**HERE AND THERE.**

They cut glass now by electricity.

Seeds 2,000 years old have been known to sprout.

A horseshoe to be affixed without nails has been invented.

Ninety per cent of the energy in coal is lost in converting it into power.

Experiments are being made in the German army with the use of an aluminum pontoon. It can easily be carried by four men.

Platinum has been drawn into wire so fine that eighteen strands of it twisted together could be inserted into the hollow of a human hair.

Dr. Gatling, the inventor, who has been looking into the merits of smokeless powder, says it will revolutionize military tactics, as it carries a bullet double the former distance.

A writer in a Philadelphia paper asserts that the Eastern cities, by boring artesian wells, can tap underground rivers from the Alleghanies, and thus secure a pure and bountiful supply of water.

Italian grape-culturists are now making illuminating oil from grape seeds, from which they get a product of from 10 to 15 per cent. It is clear, colorless and inodorous, and burns without smoke.

A company engaged in the construction of an electric railway on the Jungfrau, proposes to devote \$20,000 to the erection of a geophysical observatory at an altitude of about 15,000 feet, and to apply \$1,000 a year for its maintenance.

Seeking for a higher meteorological station among the mountains of Peru than that of Mount Chanchani, Professor Bailey of the Harvard College Observatory has established a station upon the top of the volcano El Misti, at an elevation of 19,200 feet.

Election is coming and we hope the voters will have the manliness to vote for men irrespective of Party or Creed. A. P. A.'s are not considered as belonging to either. We want clean men and there is some, it is to be hoped, in all the Parties. Voters, do your duty or forever hold your peace. And let this, the Constitution be our guide:

*"No religious test shall ever be required as a qualification to any office or public trust under the United States."*—Constitution of the United States.

*"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State."*—Constitution of California.

Ellert, Haley and Creswell are the names of three city officials who have done their duty and done it well. Voters will see their names are on their ballots November 6th.

Mr. A. Chesbrough, on the Republican Ticket for the State Board of Equalization, is a good man and should be elected.

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General Intention for Oct.,  
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Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

DEVOTION TO THE HOLY ANGELS.

No more appropriate intention could have been selected for October—the month so long associated with the Angels. It is a revealed truth that these blessed spirits generally assist man in the work of his salvation. "Are they not all ministering spirits sent to minister for them who shall receive the inheritance of salvation?"

They are solicitous for man in various ways. They pray for him, as the angel Raphael tells Tobias: "When thou didst pray with tears . . . I offered thy prayers to the Lord." They bear up the incense of our prayers to God; in other words, they unite their prayers with ours: "The smoke of the incense of the prayers of the Saints ascended up before God from the hand of the angel."

They warn as the angels warned Lot to flee from the cities of the plain.

They reprove, as the angel reproved Agar and bade her humble herself and return to her mistress.

They threaten, as the angel threatened Balaam persisting in disobeying God, and stood in the Prophet's way with a drawn sword.

They exhort, as the angel admonished Cornelius the Centurion to send for Peter, that the latter might instruct him in the faith; and commanded the Apostles to "speak in the Temple to the people all the words of this life."

They rescue, as the angel rescued Saints Peter and Paul out of prison.

They guide, as Almighty God promised the children of Israel: "Behold, I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared."

They protect, in body and soul; "for He hath given His angels charge over thee: to keep thee in all thy ways."

They bless, as the angel blessed Jacob in Bebel; and when their loving ministry for man on earth comes to an end by his death, then they bear his soul to Paradise, even as they carried Lazarus into Abraham's bosom.

Wonderful ministry of the Holy Angels! who can busy themselves in the service of men, and yet never lose sight of the Face of God. Great models for our imitation. Since Christ Himself teaches us to pray that we may do God's will on earth as it is done in Heaven by the Holy Angels.

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"By their fruits ye shall know them." Ingersoll preaches suicide. The doctrine is a logical result of the infidelity, the neo-paganism of the 19th century. Ingersoll has preached no God, no hereafter, that the be-all and end-all of human life is compassed in the brief span of our mortal years. With this as a promise, the conclusion is natural, logical, inevitable; when you have exhausted life, sucked the orange dry and pulpless, then fling it away. It is then a useless and troublesome burden. Suicide is the natural fruit of infidelity, and no one need be surprised to see Ingersoll gravely and openly advocate the right and the doctrine of self-destruction. Such is the bitter and rotten fruit of his preaching. The right to murder may be deduced from the same premises. No God, no hereafter, the killing of another for the gratification of self, is as logical as the killing of self to escape the burdens of life. "Truly by their fruits ye shall know them." The Devil's doctrine bears his mark.

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Mass for Polish Catholics at St. Ignatius, 213 Grove St., at 9:30 A. M., on Sundays and Holy Days, by Father Kusiacki, S. J., Pastor.

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**OUR GUARDIAN ANGEL.**

Among the many beautiful practices in use in the Catholic Church, there are few more consoling, and yet few which are more frequently misunderstood than the presence of our angel guardians. The infidel, as may be supposed, denies the very existence of any spiritual being; the Protestant acknowledges a belief in angels, but looks upon the idea of an angel guardian as a poet's dream, beautiful and touching but still only a fancy. Perhaps, even some Catholics, who, though professing their faith in what the Church teaches on this subject, are very far from being in harmony with her spirit in devotion to their angel guardians. These persons readily recognize the propriety of an angel guardian for a child. There is so much grace, innocence and beauty in childhood that it seems a fit companion for angels. Then, too, its helplessness and ignorance call more particularly for guidance and help. Does it not seem most reasonable to suppose that God, in His infinite mercy, should send to this young soul, just on the threshold of life, a sure guide, a faithful friend, a protecting spirit, to lead this untried pilgrim safely over the pitfalls of infancy and youth, and to teach him the beauty of virtue and the hideousness of vice? But the case is far different when we speak of the guardian angel of a grown-up man. Why should he need a guardian? He has passed through the sad school of experience, tasted of the tree of knowledge, and bears the scars of many battles, often has he borne off the palm of victory, but far more frequently, perhaps, has he shamefully surrendered to the enemy of mankind. Yet these lessons have taught him wisdom, and made him more competent to guide not only himself but others. Surely it is ridiculous to give such a one as this a guardian angel! Not at all, for great as our human knowledge may be, it is but ignorance in contrast to the knowledge of the angels; and though we may have gained some wisdom by experience, what is it when compared to the vast intelligence of those beings who see all things in the splendor of God's presence.

And God, Who gave us this spirit when our infant lips parted for the first breath of life, only meant this charge to cease when our dying lips will have given the last faint gasp. As the years roll on and the quiet

and innocence of childhood give place to the tumult and passion of maturity our angel's friendship grows stronger, and his protecting care more tender; we may forget him and yield to sin, but still he loves us and mourns our fall with more than a mother's deep, yearning, pitying love.

Ah! to the eyes of faith an angelic guide is just as necessary, just as fitting a companion to age as to childhood, nay, far more so, for when the rose-tinted illusions of youth have disappeared before the stern realities of life, when disappointment and failure have ruined our generous resolutions and noble projects, when the trustfulness and credulity of our heart have given away to distrust and doubt, and the fervor of youth is exchanged for the negligence of age, surely then above all times we need this bright, hopeful presence, this true and faithful friend to raise our drooping spirits and encourage us to fight courageously to the end.

Let us not think all this a mere dream, a fanciful idea, it was something more tangible than fancy that led Lot and his brethren from the doomed cities; that guarded and guided young Tobias on his dangerous journey; that loosed the chains of St. Peter and led him forth from prison. To these few examples let us add the words of our Lord Himself. "See that you despise not one of these little ones, so as to be to them an occasion of sin, for I say to you that their angels in heaven always see the face of My Father Who is in heaven." (Matt., xvii, 10).

Now, how shall we honor our angels? If we but acknowledge his presence and turn to him for the aid, counsel and protection he is so willing to give, so that at length even this visible appearance would not startle us, this would be enough.

One day, with God's help, we shall be able to read the complete history of our angel's loving solicitude, all along the journey of life, through childhood's dangers, and amidst the wayward rebellion of youth and the more deliberate sins of later years, in the terrible perils of the last hour; how, throughout it all his love never grew weary, his care never slackened.

Then our hearts will dilate with boundless gratitude to this faithful friend, and mourn with keenest sorrow for the wilful neglect and careless indifference with which we treated him. Ah, now, at least, let us rouse our sleeping faith and show our angel all the respect, love and confidence of which we are capable.

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**CALENDAR**

OCTOBER, 1894.

1	Mon.	St. Remigius, Bishop (533).
2	Tues.	Holy Guardian Angels.
3	Wed.	St. Thomas of Hereford, Bishop.
4	Thurs.	St. Francis of Assisi, F. (O.S.F., 1226).
5	Fri.	FIRST FRIDAY. St. Placidus and Companions, M. (541). [St. Flora, V., 1347.]
6	Sat.	St. Bruno, F. (Carthusians, 1101).
<b>7</b>	<b>Sun.</b>	<b>21st after Pentecost. THE MOST HOLY ROSARY.</b>
8	Mon.	St. Bridget, W. (Sweden, 1373).
9	Tues.	St. Denis and Companions, MM. St. Louis Bertrand O.P.
10	Wed.	St. Francis Borgia, (S.J., 1572). [1581.]
11	Thurs.	Bl. John Leonard, (1609). St. Kenny, Abbot, (598).
12	Fri.	St. Wilfrid, Bishop, (709). St. Edwin, M. (King, 633).
13	Sat.	St. Edward the Confessor (King, 1066).
<b>14</b>	<b>Sun.</b>	<b>22d after Pentecost. MATERNITY, B. V. M.</b>
15	Monday	St. Teresa, V. (Carmelite, 1582).
16	Tuesday	St. Gall, Abbot, (614). St. Colman, Bishop (550).
17	Wed.	St. Hedwige, W. (1243). Bl. Margaret Mary (See 25th).
18	Thurs.	St. Luke, Evangelist (Physician, 90).
19	Friday	St. Peter of Alcantara, (O.S.F., 1562).
20	Satur'dy	St. John Cantius (Parish Priest, 1473).
<b>21</b>	<b>Sun.</b>	<b>23d after Pentecost. PURITY, B. VIRGIN MARY.</b>
22	Mon.	St. Mary Salome—St. Mark, Bishop, 156).
23	Tues.	THE MOST HOLY REDEEMER.
24	Wed.	St. Raphael, Archangel.
25	Thurs.	BL. MARGARET MARY, Apostle of the Sacred Heart, 1690.
26	Friday	The Holy Relics.
27	Sat.	St. Ives (Lawyer, 1303).
<b>28</b>	<b>Sun.</b>	<b>24th after Pentecost. Sts. Simon and Jude, [Apostles.]</b>
29	Mon.	Venerable Bede, D. (735).
30	Tues.	St. Alphonsus Rodriguez (Brother, S. J., 1617).
31	Wed.	Vigil, Fast. St. Quentin, M. (303). St. Siricius, Bp. 398.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V.—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist.

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**St. Mary's Church.**

Location, corner California and Dupont streets. Rev. Thomas Larkin, Rector.

Masses on Sundays and Holydays at 7, 9, 11 a. m. Vespers, 7:30 p. m. Week day Masses at 6:30 and 7:30 a. m.

**St. Bridget's Church.**

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m.; week day Masses, 6, 7 and 7:30 a. m.

**St. Dominic's Church.**

Location, cor. Bush and Steiner streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

**St. Peter's Church.**

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30 a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.

**Notre Dame des Victoires (French).**

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 6:30, 7:30, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

**Mission Dolores Church.**

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

**St. Rose's Church.**

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

**St. Ignatius Church.**

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality at 8:30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat.).

**St. Paul's Church.**

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

**St. Boniface's Church (German).**

Location, Golden Gate avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays and Holidays at 5, 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 5, 6, 7:30 a. m.

**St. Teresa's Church.**

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Counell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7:30 p. m.

**Holy Cross Church.**

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

**St. Brendan's Church.**

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

**Iglesia de Nuestra Senora de Guadalupe.**

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

**Star of the Sea Church.**

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

**St. Joseph's Church.**

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

**St. Francis' Church.**

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

**St. James' Church.**

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

**Sts. Pietro e Paolo Church.**

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10:30 a. m.

**All Hallows' Church.**

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

**St. Charles Borromeo's Church.**

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

**Sacred Heart Church.**

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

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**BEEF SOUP.**—Get a shank of beef (hind leg) costing about twenty-five cents. Have the butcher break the bone in two. Put one-half into a kettle with five quarts of water, one ounce of pearl barley; chop finely one carrot, one turnip, an onion, and a quarter of a medium-sized cabbage; add pepper and salt. Cook slowly for three hours and you will have a very wholesome and nourishing soup at small expense.

**HASH FOR TEA.**—The meat left over from the soup dinner make into hash, add an onion, a bit of butter, a teaspoon of flour rubbed smooth in half a teacup of water, pepper and salt. Simmer slowly. To boil hashes or minces makes them hard.

**OATMEAL PUDDING.**—Pour a quart of boiling milk over a pint of oatmeal; let it soak all night; next day add a beaten egg, with a little salt; butter a basin that will just hold it; cover it tight with a floured cloth, and boil it an hour and a half. Eat it with butter or sugar. When cold, slice and toast it, and eat it as oat-cake buttered.

**RICE PUDDING.**—Wash a coffeecup of rice, tie it in a cloth, leaving plenty of room for it to swell. When done eat it with butter and sugar or milk.

**PLAIN PANCAKES.**—Make a batter of flour and buttermilk, add a little salt and soda. They are very good eaten with butter and sugar or maple syrup.

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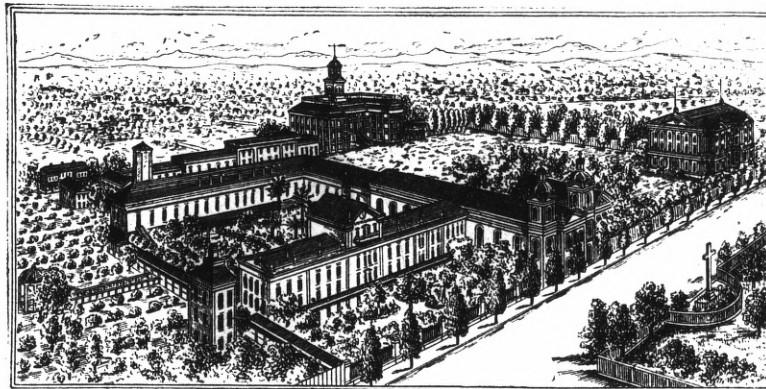
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## Children's Page

### GOOD NATURE.

Little boys and girls, get this story by heart, and practice in your lives the virtue which it inculcates, and when you meet a little maimed friend, think of lame Jimmie.

A few days ago, I was passing through Independence Square, where some boys were playing at baseball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking even with such assistance.

The lame boy wished to join in the game; for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of so active a sport as baseball.

His companions, very good-naturedly, tried to persuade him to stand at one side and let another take his place, and I was glad to notice that none of them hinted that he would be in the way, but they all objected for fear he would hurt himself.

"Why, Jimmy," said one at last, "You can't run, you know."

"Oh hush," said another, the tallest boy in the party, "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boys, "you wouldn't want to be told of it all the time."

As I passed on, I thought to myself that there was a true little gentleman.

—Here are five words of advice for our boys and girls that deserve to be written in letters of gold:

Do nothing you would not like God to see.

Say nothing you would not like God to hear.

Write nothing you would not like God to read.

Read nothing of which you would not like God to say, "Show it to me."

Go to no place where you would not like God to find you.

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REV. JOSEPH RIORDAN, S. J., President.

### PRESERVANCE IN PRAYER.

We lose the joy of the Holy Spirit, and we faint in the hour of trial, because we do not pray. Our Lord Himself teaches us to pray always if we wish not to faint. If we were men of prayer we should gain the strength we need against our spiritual enemies, and we should be ready to meet them with the confidence of victory. "In this," say the Psalmist, "I know that Thou hast received me, because my enemy has not rejoiced over me."

### THE SERENE CALMNESS.

The serene calmness of Christ in the midst of ridicule and calumnies was the wonder of His enemies. One of the most sublime spectacles afforded us by the life of Christ is the serene calmness with which He faced the ridicule, the insults, the calumnies, of those who owed to His infinite love not only temporal, but eternal life. Not all their implacable hatred and bitter ingratitude could make Him waver in the great work of redemption. With the very hands that were transfixed to the cross He opened for His persecutors the gates of Heaven. This is the love that "passeth understanding."

Lost time is never found again; and what we call time enough, always proves little enough.

He that riseth late must trot all day, and shall scarce overtake his business at night.

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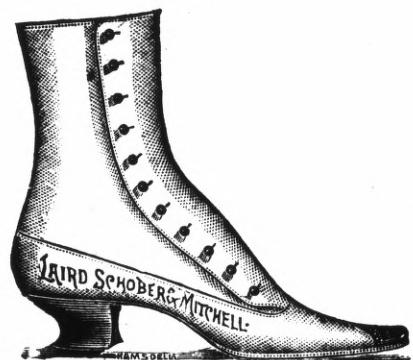
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